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CONDITIONS.

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## RELIGIOUS INTELLIGENCE. FOREIGN AND DOMESTIC.

FROM THE CHRISTIAN MIRROR.

AMERICAN BAPTIST MISSION.

Messrs. Judson and Rice, who went out as congregational missionaries to the east in 1812, became baptists on their arrival in India, and were immersed by the baptist missionaries of Serampore. Mr. J. connected himself with them; Mr. R. returned to America. Here he was employed by that denomination to excite the attention of their churches to the heathen, and so continued for several years.—These circumstances first called into action the missionary spirit in that communion in this country. In 1814 the measures adopted for the prosecution of the work were reduced to system.

*The Baptist Board of Direction,*

Is formed in the following manner. Any association of the order, or missionary society, contributing not less than \$100 a year, is entitled to send two delegates. These delegates meet once in three years, and form a body, styled "The general missionary Convention of the Baptist denomination in the United States of America, for foreign missions." The convention elect thirty one Commissioners, called the "Baptist Board of foreign missions for the United States." This board select and appoint missionaries; and "in general, conduct the executive part of the missionary concern," according to general rules prescribed by the convention. The board took Mr. Rice under their direction in May 1814, as their agent in this country; and Mr. Judson, at the same time, as their missionary in the east.

### MISSION TO BURMAH.

The first mission established by this board is in the Burman empire. It will be proper to give a geographical notice. The empire of Burmah is 1000 miles long, and 600 broad, between 9 and 26, N. Lat. 92 and 107, E. Long. It contains by estimation about 15 millions of inhabitants. The sovereign's will is law, and his power undefined. Towards the north the country is mountainous; the south part is very fertile. The seasons are regular, the climate salubrious, and the people vigorous and healthy. Rangoon, the seat of the mission, is the chief seaport of the empire, about 670 miles S. E. from Calcutta, containing 5000 houses. The capital is Ava, several hundred miles in the interior. This has been considered a difficult place for a mission, on account of the sanguinary despotism of the government, and the forbidding character of the people.

*The establishment and progress of the Mission.*

Several attempts had been made to form a mis-

sion here by the baptists in India, and the London society's labourers, which failed. Mr. Felix Carey was at Rangoon when Mr. Judson first settled there; but he was in the employ of the emperor as a physician, and soon after left missionary labours entirely. Mr. Judson arrived, and commenced the present mission in July 1813. He has been joined by a few labourers since. He remained some time, acquiring the language, and performing other labours, before he had any success. At length a few appeared to listen and believe. About 8 or 10, by the last accounts, give evidence of conversion. In 1820, he took a journey to Ava, and with much difficulty obtained admission to the presence of the emperor. His object was to communicate his design in visiting Burmah, and to ask permission to remain and preach without molestation. The emperor spurned him from his presence; still he was not ordered out of the country. He and the converts live in constant apprehension of banishment, or restriction of some kind; and the discouragements are so great that several of Mr. Judson's helpers have removed.

*List of labourers at Rangoon.*

*Time of joining the mission.*

- 1813. Rev. Adoniram Judson, jun.
- " Mrs. Ann Judson,
- 1817. Mr. G. H. Hough, Printer, left for two years and returned, 1821.
- " Mrs. Hough,
- 1812. Rev. J. Colman, removed to Chittagong [Died July 4, 1822.]
- " Mrs. Colman,
- " Rev. E. W. Wheelock, died soon.
- " Mrs. Wheelock, married again in Calcutta.
- 1821. Mr. Price, Preacher and Physician.
- " Mrs. Mary Price.

The prospects at this station are lately brightening; but its continuance depends on the caprice of a heathen despot, who, since his recent accession to the throne, has shown much stronger attachment than his predecessor to the superstition of the country.

### MISSION AT CHITTAGONG.

When the Burman Emperor repulsed the missionaries in 1820, and dark clouds hung over that mission, it was thought best to prepare a place for retreat, in case they should be driven away. Mr. Colman and family removed to Chittagong, and have concluded to form a station there. This is in Arracan, which is separated from Burmah only by a narrow river. The same language is spoken here as in Burmah, with slight variations. The labours of the Serampore missionaries had already been blessed in this country; and the mission can here enjoy the protection of the E. India Company. It may be that the scattering of the missionaries from Rangoon will lead to the establishment of two stations instead of one, which will be mutual helps to each other, and contribute to the wider extension of gospel light.

[By the recent death of Mr. Colman, the missionary operations at Cox's Bazar, whither he had repaired from Chittagong, are suspended. Measures will, we presume, be immediately adopted by the Board, to supply, as soon as possible, the vacancy occasioned by this lamented event.—Star.]

### MISSION TO AFRICA.

In 1821, the Baptist Board took under its protection two coloured preachers, who wished to at-

tempt a mission in Africa. Their names are Colin Teague and Lot Carey. They were sent out, and established themselves on the island of Yonce, in the neighbourhood of Sierra Leone. Communications from them have not been frequent, and but little is known of their labours or success.

### BAPTIST INDIAN MISSIONS.

In their first operations for the benefit of American Indians, this Board took a different course from the congregational. They appointed preachers in the western states, among destitute settlements of the whites, who directed their attention partly to them, and partly to the Indians in the neighbourhood, sometimes at a considerable distance. Their attention to Indians, of course, was inconstant, and did not bear upon them with energy, except in the case of a few schools which they erected and superintended. Afterwards, stations were taken among the natives; and these in some instances, have been changed. Commissions also, appear to have been sometimes given to preachers for temporary missions, probably as agents to examine the ground, and prepare the way for stated missionaries. In consequence, it is difficult to give a very clear and distinct view of this branch of the operations of the Board, from their annual reports. We give the following sketch as probably nearly accurate; with the general remark, that these labourers, as those at Brainerd, Elliot, &c. find a desire for instruction among the Indians, particularly in behalf of their children. The same labours, self-denial, and general obstacles to success might be noticed here, which we related respecting those missions.

*Station at New Orleans.*

In 1817, Rev. J. A. Ranaldson was appointed to labour in this city, and attempt the introduction of the gospel among the Indians in whatever direction Providence should lead him. He was afterwards removed to St. Francisville, in the same state, where he continues his operations on the same plan.

*Stations in Missouri.*

In 1817, Rev. J. M. Peck and Rev. J. E. Welsh, were appointed at St. Louis, and afterwards included St. Charles. In 1819, they were joined by Mr. J. Bittolph. This was intended to benefit the Fox, Osage, and Kansas tribes. In 1820, pecuniary aid from the Board was withdrawn, on the ground that these labourers were supported by the whites whom they had collected to hear the word from them.

*Station at Fort Wayne, Ind.*

In 1817, Rev. Isaac McCoy was appointed a missionary. He is sometimes mentioned as labouring in Indiana, and sometimes in Illinois. Probably he occupied two stations, at different times, but was located the longer time at Fort Wayne, in the former state. Mr. S. Hill joined him in 1819, and left in 1821. Mr. Clyde, a weaver and farmer, was appointed to join him in 1821; also, Rev. John Sears. It has recently been resolved that these missionaries be removed into the Michigan territory, about 50 miles north from Fort Wayne; where the Putawatamies, a numerous tribe, who have made liberal offers, may be accommodated; and in the hope that the Ottawas and Miamies will also afford aid, and receive spiritual benefit.

*Mission among the Cherokees.*

The people to be favoured with the labours of



this station reside in N. Carolina, and Tennessee.—The station is at Valley Towns. Rev. H. Posey was first appointed for this region in 1817. Mr. Dawson joined him, as teacher, for a year or two, and retired in 1821. Rev. Mr. Roberts, Mr. Jones, teacher, and several families, including 26 persons in all, were sent to their aid in 1821. Some years since there were four schools in operation. They were suspended for a season, but have been resumed.

The Board also have some concern in an *Indian school in Kentucky*, at Rogersville, Rev. Mr. Ficklin, superintendent; and in one for the Six nations in New York, supported by a local missionary society in that state. They are about opening a school near the lead mines, in Illinois, on the Mississippi river.

#### GENERAL REMARKS.

The constitution of the Convention is recently altered, so that the Board consists of 33 members, and may (besides foreign missions) attend to "other important objects relating to the Redeemer's kingdom." By this authority, they have appointed domestic missionaries in various parts of the United States, and have erected the Columbian College, near the city of Washington, for the purpose of general education, and the preparation of young men for the ministry.

#### BAPTIST CONVENTION,

*Of the State of New-York and its vicinity.*

Whitesboro' Oneida Co. N. Y. Oct. 16, 1822.

Agreeably to the provisions of the Constitution of the "Baptist Domestic Missionary Convention of the State of New York and its vicinity," the Convention assembled at the Baptist meeting-house in Whitesborough, on the third Wednesday in October, 1822.

The President being present took the chair at 12 o'clock.

The Committee appointed to revise the Constitution, reported that it be so altered as to read in the following manner.

*Article I.* The assemblage of Delegates hereinafter named shall be called, "*The Baptist Convention of the State of New York and its Vicinity.*"

*Article II.* This Convention shall consist of 1st, Such Delegates as may be appointed annually by the different Associations, not exceeding one Delegate to five Churches, nor more than five from any one Association: 2d, One Delegate from any Education or Missionary Society, which may contribute to its funds.

*Article III.* The Annual Meeting shall be held on the third Wednesday in October, at 10 o'clock, A. M. at such place as may be appointed by the next preceding Convention.

*Article IV.* The objects of this Convention shall be to promote Domestic Missions in North America, Literary and Theological Institutions, Indian Reform and other important measures for the advancement of the Redeemer's Kingdom.

*Article V.* A representation from four Associations, at any Annual Meeting, shall be a quorum to transact business: a less number may adjourn.

*Article VI.* All Meetings of the Convention shall be opened by reading a portion of the Holy Scriptures, and Prayer.

*Article VII.* At each annual Meeting shall be chosen by ballot, a President, Vice President, Secretary, Treasurer, and fifteen Trustees, who shall constitute a Board, five of whom may be a quorum to transact business.

*Article VIII.* The President shall preside in the Meetings of the Convention and Board. In his absence the Vice-President: and in the absence of both, a Moderator may be elected by the Meeting. The President may call a meeting of the Board of Managers when he shall deem it necessary, and of the Convention itself, if requested by three Members of the Board.

*Article IX.* It shall be the duty of the Secretary to keep a fair record of the transactions of the Convention and Board, and to carry on such correspondence as may be deemed expedient.

*Article X.* It shall be the duty of the Treasurer to give the Board sufficient security for the faithful discharge of the duties of his office, to receive all monies, and other articles of property, to pay the orders of the Board signed by the Secretary, and render an accurate statement of accounts at each Meeting of the Convention.

*Article XI.* It shall be the duty of the Board to appoint Missionaries and Agents, determine their compensation, give them instructions, and dismiss them under such regulations as may from time to time be imposed by the Convention, at the Meetings of which they shall render a fair account of their proceedings, recommend to the convention such measures as they may think expedient to be adopted, and manage the concerns of the Convention during its recess.

*Article XII.* It shall be the duty of the Delegates of each constituent Association and Missionary Society, to produce a brief account of the state of religion within its circle; also such other information as may be calculated to promote the designs of this Institution: the reading of which shall constitute one of the first items of business in the Convention. Immediately after, a Committee shall be appointed to prepare a summary of intelligence to accompany the printed Minutes.

*Article XIII.* If any of the monies, or other donations and bequests, contributed to the Convention be designated for particular objects, they shall be sacredly devoted to the objects, provided they are embraced within the scope of its operations, if not shall be remitted.

*Article XIV.* This constitution may be altered at any annual meeting, by a majority of three fourths of the members present.

*Resolved unanimously,* That the above Constitution, as revised and altered by the above Committee, be the Constitution of this Convention.

From the Christian Repository.

*Extract of a letter from Carlisle, to a christian friend in this place, dated Dec. 2.*

Dear Sister,

"For some time past, the cause of religion as you know, has borne a gloomy aspect in this place, so much so that it was difficult to tell who were on the Lord's side and who were not—prayer meetings were almost entirely forsaken, often not more than two or three attending! Our hopes of ever seeing this corner of the Lord's vineyard refreshed were almost gone. But He whose ways and thoughts are not as ours; whose paths are in the deep waters, has appeared in our midst. On the 16th ult. it pleased God to take from amongst us by death, Mr. James Mason, a student in Dickinson college. On which occasion, the Rev. Mr. McCarty, from New-York, being providentially present, in the absence of our pastor, spoke very feelingly and forcibly to the students, who were all present, admonishing them in these emphatic words "be ye also ready." His address appeared to sink deep into their souls, which was evident from their conduct then and ever since; for many of them are still crying out "men and brethren what shall we do to be saved?" About 30 are supposed to have experienced a saving change of heart, and many more are anxiously enquiring. But the work is not confined to the college; no, praised be the Lord, the work is spreading in the congregation, (Rev. Mr. Duffield's) especially among the youth. Last Monday evening we had the first anxious meeting; it was attended by about sixty! it was a solemn time—our prayer meetings are crowded. One other circumstance I will mention, which will give you pleasure, our little female praying society, which was just expiring is abundantly refreshed, many attend, and a goodly

number of the lambs of the flock are under deep conviction. I could relate many more pleasing circumstances, but defer them for a future opportunity."

From the Christian Watchman.

The Rev. James Parsons, Pastor of the Baptist Church in Colerain, Mass. in a letter to his friend in this city, dated Nov. 21, communicates the information, that a work of grace appears to have commenced in that town, and that eleven have obtained a hope of the grace of Christ. Mr. P. observes, that the Spirit has descended in his awakening and converting influence. Conference and prayer meetings are revived, and numerous attended.—The meeting-house is thronged with an attentive and affected congregation; and the general inquiry prevails, with different degrees of earnestness.—What must we do to be saved? The glorious work he says, appears to be in a progressive state; and that the preaching of a missionary sermon was accompanied with a blessing.

#### WABASH DISTRICT (IND.) ASSOCIATION.

This Association met at Prairie Creek Meeting House, in Vigo county (Indiana) on the 5th, 6th and 7th days of October. It embraces 12 churches, containing 405 members, and only four ordained Ministers, and two licensed preachers.

#### UNION BAPTIST ASSOCIATION.

The "UNION" association held its annual meeting at the Union Meeting-house, Beekman, New-York, on the first Wednesday and Thursday of September, 1822. This body consists of 14 churches, 9 ministers, and 1094 members.

#### FROM THE RELIGIOUS INTELLIGENCER.

##### SABBATH SCHOOLS IN PITTSBURGH, AND ITS VICINITY.

We have received the constitution, and the fourth annual report of the Pittsburgh Sabbath School Union. The intelligence communicated by the latter is highly gratifying, and in few parts of our country have more efficient measures been taken for promoting, in this way, the improvement of youth. During the last year there have been added to the Union, 8 schools, 72 teachers, and 500 scholars; and there are now in its connexion, 25 schools, 317 teachers, and about 2000 scholars. Of these schools, 10 are located in Pittsburgh, and the remainder in different parts of Alleghany County. The report observes:—

From a review of the operation of this Union, we are led to exclaim, surely the Lord hath done great things for us. Who would have thought in 1815, when the first of the schools, that form this union, was commenced, that in so short a time there would be a Union of twenty-five schools, embracing so many different denominations of christians? Who at that time, on viewing the streets of Pittsburgh on a Sabbath day, would have supposed that in a few years so many hundred children, instead of spending the day of the Lord in idleness, would be taught in Sabbath schools, to fear the Lord and reverence his holy name? "Verily, the Lord's ways are not as our ways, nor his thoughts as our thoughts." Although much has been done, much remains yet to do. There are many children in Pittsburgh and the vicinity, that never attend the Sabbath schools. To extend the operations of this Union much farther, will require increased exertions: and we would look to the Society for that assistance which we need.

A Bible Society was formed in Cincinnati, Ohio, on the 28th of Oct. by members of several denominations, and entitled the Auxiliary Bible Society of Ross county.

Extract from the Missionary Herald for December.

Since the first part of this number went to the press, letters have been received from the missions at Bombay, Ceylon, and the Sandwich Islands.—The latest date from the first of these missions, is August 5, 1822; from the second, is May 30; and from the third, is February 2.



Respecting the mission at Bombay we shall simply say, at this time, that a marriage between Mr. Garrett and Mrs. Newell, was solemnized on the 26th of March last.

The joint letter from Ceylon, still continues the interesting notices of souls brought, as is humbly hoped, from the darkness of nature, deepened into horrid gloom by the mists of pagan superstition, into the light of the Gospel. Some farther additions have been made to their little church; and it now contains 17 Malabars, three of whom, as we have stated in times past, are preachers of that Gospel, of which they themselves, but a little while since, were wholly ignorant. Two of the communicants, of different casts, have given the natives an opportunity to witness a Christian marriage among their own countrymen:—but of this, and of other occurrences, the details will be given in a future number.

#### New Sect in Sweden.

A letter from Stockholm, in the French paper says, "A new religious sect has arisen with principles which menace Sweden with a moral pestilence. It is called the Society of Readers, and the founder is a disbanded soldier, and the peasants of Bothnia are his apostles. Their fundamental maxim is, that man is to be saved by faith alone. They read only the Bible and the works of Luther. They affect great contempt and aversion for priests of all religions."—*Investigator*.

#### AFRICA.

WONDERFUL DELIVERANCE OF MR. MONRO AND FAMILY.

Extract of a letter from Mr. Monro, to the Rev. Dr. Philip, Cape Town, dated Gamtoo's River, April 9, 1822.

Rev. and dear Sir,—

God has brought us safely hither, after meeting with much opposition, and encountering many difficulties. We left Bethelsdorp, April 5th, and proceeded a considerable way that night. On the 6th, we continued our journey till evening; when, after outspanning, taking some refreshment, and committing ourselves and our fellow travellers to the care of God, we lay down to rest—but the hope of rest was disappointed, for ere we fell asleep, the firing of a gun alarmed us. Immediately, the five female Hottentots who had followed our waggon (embracing the opportunity of travelling to see their friends) jumped into the waggon. Upon asking them what was the matter, they exclaimed,—'The wicked Caffres!' I knew not what to do. I prayed for direction and protection. They fired into the waggon six times, and then set fire to it at both ends. I jumped out of the waggon and extinguished the fire; then dragged out Mrs. Monro and the children. The Hottentots followed. Our enemies lay behind a thick clump of trees. Having no means of defence, I thought it my duty to fly. We fled barefoot and nearly naked. I carried two of my children in my arms. We then walked, or rather ran, six or seven miles, till we reached the farm of Mr. Gert. Van Ruger, when we were shown into a barn, where we continued all night. In the morning, though hardly able to walk, I went to the house of the farmer, and related what had taken place. He immediately proceeded with two of his men to the spot. On his return, he informed me that the waggon and all its contents were burnt to ashes. Grief and gratitude alternately possessed my mind—Grateful that our lives were preserved, grieved at finding myself destitute of every thing.—The farmer invited us to breakfast; afterwards he ordered his waggon to be got ready to take us to Gamtoo's River.

On returning to the spot, I found the trail almost

\* We have not the means of ascertaining whether these robbers were or were not Caffres. From the distance of the spot, from the country of the Caffres, we should incline to think they were not of that tribe.

too much for flesh and blood to bear; but the Lord was mercifully pleased to strengthen me. Not a vestige of our property—not a rag, or a piece of board remained; all was consumed. The waggon and all its appendages had shared the same fate.—Nothing but the iron work withstood the devouring element. But here we met with eight Hottentots from Gamtoo's River, well armed and ready to conduct us thither. I should have observed that the driver of the Waggon, when he found that we were attacked, fled after his oxen, and was shot at by the robbers; but a shower of small shot passed through the upper part of his hat, he sustained no other damage than merely grazing the top of his head.—Two of the female Hottentots, in the waggon, were slightly wounded.

O for a grateful heart, to praise the divine goodness! Not a hair of our heads was touched. After the last shot was fired into the waggon, one of the robbers approached: I did not see him, the waggon being so crowded; but one of the females cried out, 'There is a Missionary with us!' To whom he replied, 'I will be his death. I will kill your Missionary.' But little did the poor wretch consider that a stronger than he was there.

I now view myself, in some degree, in the condition of Job. Satan has been permitted to take my all, but not my life, nor the life of any member of my dear family, nor that of any one who accompanied us. I bless God I feel quite at home, though I have nothing I can call my own. We have lost all our stone and tin articles, tea, sugar, rice; all Mrs. Monro's and the children's clothes, shoes, a box containing part of my own clothes, seven trunks and boxes, medicine box, and several books, (one of which was the Bible I received from the Directors, with the charge to publish its contents, written on the blank page by Mr. B. which grieves me very much.) I have lost three mattresses, 10 sheets, and a bag of flour, counterpanes, pillows, &c. &c. &c.\*

The farmer was very kind to us. He gave us several articles of which we had much need; he gave me a pair of shoes, and Mrs. M. slippers; but the children, poor dears, are running about barefooted, and many of them quite naked.

I wrote to Mr. Kitchingman (at Bethelsdorp) to send some supply; but till I hear from him or you I shall not know how to proceed. I forgot to mention that all my money (140 or 150 rix dollars) was in the waggon. Please to inform me how I must proceed. I had thoughts, at first of returning to Bethelsdorp, but that would be like yielding to the enemy; so I have come hither in the strength of the Lord my God. The poor Hottentots, who reside here, visit us, and every meeting is a Bochim.—They weep and we cannot comfort them. But I hope that after all, God will yet be glorified at Gamtoo's River.

\* Some furniture, linen, and provisions, belonging to Mr. M., were left at Bethelsdorp; but all the most valuable things are gone.

#### MISCELLANEOUS.

##### THE MILLENIUM.

Extracts from Rev. Dr. Miller's *Missionary Sermon*, Sept. 1822.

Blessed renovation! Happy world! when these prospects, in which the Lord causes his people to hope, shall be gloriously realized! I will not attempt to describe the scenes which the generations of the millenium are destined to witness. I dare not venture on the task. Take away from the world all the malignant and violent passions, which now disquiet and degrade the children of men;—take away the intemperance, the impurity, and the injustice, which are daily destroying individuals and families; take away the bigotry, party-spirit, discord, and strife, which unceasingly agitate society, ecclesiastical as well as civil;—take away the war,

famine, pestilence, oppression, and slavery, which have been, for so many generations, the scourges of our race;—take away earthquakes, tempests, drought, blasting and mildew, which so often destroy the hopes of man:—take away all these things, and suppose the general reign of truth, righteousness, order and peace:—suppose the people of God every where to see eye to eye, and the visible church to be harmoniously united all over the world:—suppose the earth every where cultivated and fruitful—the air salubrious—the seasons favourable—tranquility, plenty, temperance, health, longevity, universally to prevail—and all accompanied with constant and abundant influences of the Holy Spirit, constituting one continual and universal revival:—Imagine a scene like this, and then say, whether our world, during such a period, would not deserve to be called, as it is called in the Sacred Volume, *the new heavens, and the new earth wherein dwelleth righteousness*? Whether it would not deserve to be considered, what it is doubtless intended to be, the vestibule of that mansion of rest, which is not made with hands, eternal in the heavens?

#### A STRIKING PICTURE.

From Hooper's *Addresses to Young People*.

"Mark the sinful course, the miserable end, and the awful destiny of the *thoughtless young sinner*.—He gradually burst the barriers of a good education;—he entered, with hesitating step, the haunts of folly and vice;—he blushed, and retreated a step or two;—he advanced, and grew familiar; he became enamored; he adopted the manners, and echoed the conversation of his gay and witty companions; it is true, the oath at first faltered on his tongue, and his lips quivered as it passed; but he soon assumed a bolder and a firmer tone;—flattered and applauded, he advanced;—he went to the haunts of dissipation;—plunged into an extravagant mode of life;—acquired habits of indulgence ruinous to his constitution, as well as his substance;—in his extremity he is driven to adopt dishonourable means of supplying the cravings of appetite, which the more they are indulged, the louder are their demands; and if, at this stage of his sinful course, he is not permitted to do some deed, by which he forfeits his life to the laws of his country, and becomes the victim of an inglorious death, it will probably be owing to the restraints of Providence. But if permitted to go on still further, he soon falls a prey to disease: at length enfeebled in body and in mind, by his excesses, in the midst of his days, he is confined to the chamber, and to the bed of sickness;—where, forsaken by his former gay companions, he is left a prey to bitter remorse, and to the upbraidings of an accusing conscience;—he views with horror his approaching doom;—at length, death strikes the blow;—he dies;—his guilty spirit is summoned before God,—he is doomed to everlasting death and despair,—he plunges into the gulf of endless perdition, and is lost forever and ever!"

#### COMMUNICATED.

Rev'd and dear Sir,

At our last social interview with each other, you remarked, that while some of our Churches were in harmony, and flourished under the stated ministry of pious, prudent, and faithful pastors, you were acquainted with many others that were either but occasionally supplied with preaching, or were left entirely destitute; and some were much divided among themselves. You seemed to lament that it should be so, and indeed it is to be lamented! I feel with you to say, "for the hurt of the daughter of my people am I hurt." Is there no balm in Gilead? Is there no physician there? Why then is not the health of the daughter of my people recovered? but as you very justly remarked, the cause must be understood before a remedy could be prescribed or applied. And as you wished me to give my opinion as it respects the cause or causes, of so



many destitute Churches, and of so many unhappy divisions among them. I would just say that so far as I am able to learn, the following are some of them.

Many Churches are destitute of a stated ministry because they are not able to support it. They were small at the beginning, and have always continued to be small. They labour under a great many disadvantages. They have no meeting-house; or if they have, it is out of the way of almost every body. And while this continues to be the case, they cannot expect to increase much. There are a great many, it may be, in the town, who would belong to their society, and would do something to support their preachers, if their place of worship were differently located. A great deal depends on this, if we would so increase in numbers and ability, as to be able to support a stated ministry. But I am happy to say that I think our churches are getting into a better way in this respect. But,

Some of our churches are destitute of stated preaching, because they are not disposed to afford that support to their ministers which they need, and which they are able to give them. They think it is very easy work for ministers to preach; and that they ought to labour, as they do, for a living. But they must be careful not to be too industrious; so but what they can visit every day in the week, and preach every evening; otherwise they are so worldly, they are so greedy of filthy lucre, that they are not fit to be preachers. You will say, it is no wonder that such churches are destitute of stated preaching; it is a great wonder that God suffers them to have any at all, if they prize it no more. And I cannot say that I have not felt so myself. It is of the Lord's mercies, no doubt, that they are not left without any one to break unto them, at any time, the bread of life. His ways are not as our ways, nor his thoughts as our thoughts. Perhaps the Lord does not view them to be so guilty as we do. It may be they err only in judgment, and that they are sincere in what they believe and practice. I feel to hope they will soon see and feel the importance, as well as the propriety of affording to their ministers that support, which will enable them, unembarrassed, to give themselves wholly to the work.

Another reason why Churches are destitute and divided, is because their ministers continue with them but a little while. This is, in some instances, to be attributed to their roving dispositions, which will not suffer them to stay only long enough in a place to become acquainted with the people merely. These are those who are out of their element, only when there is a reformation, and could not be persuaded by any consideration to continue with a people in times of declension. There are those whose calling seems to be to visit from place to place, and to do the work of an evangelist. But many are obliged to leave their people destitute for want of a comfortable support. Nor are the people in all instances to be blamed for this. For I know many ministers who have preached against support!

But some are obliged to leave their people destitute in consequence of the dissatisfaction of a few influential members. Their minister is not learned enough for them. His language is not correct. He makes use of so many vulgar expressions, that they are mortified, especially when strangers are present. He has been with them so long that his manner and preaching are entirely uninteresting to them. In a word, it is the same thing over again so often, that nothing will do but a new gift. And in attempting hastily to effect this, they adopt those measures which are not approved of by their brethren, the result of which is, they are left destitute and divided. I will give you my opinion further upon this subject in a few days. Yours, &c.

*Singular Consanguinity.*—Two gentlemen of the county of Bucks, in England, lately deceased, married the other's daughter, and each of them left issue thereby.

## THE CHRISTIAN SECRETARY.

HARTFORD, December 21, 1822.

## COMMUNICATED.

The new and commodious Baptist Meeting House in Southwick, Mass. was opened for the worship of Almighty God, on Wednesday, Dec. 18th. The services of the day were conducted in presence of a crowded and attentive assembly, by Rev. A. Bolles of Wintonbury, and Rev. D. Wright, of Westfield, which consisted of four appropriate hymns, select portions of scripture, two prayers, and a sermon by Rev. Mr. Bolles, on Hag. ii. 19. "From this day will I bless you." The prospects of this church are flattering; and should the Lord be pleased to continue to them his blessing, great good will doubtless ensue. But they are at present destitute of a pastor, to go before them. May their prayers be answered for this rich blessing, and have one to feed them with knowledge and understanding, that they may grow unto an holy temple in the Lord.

**MARRIED**—At East Hartford, Mr. John Brace to Miss Sarah Brown.

**DIED**—In this city, very suddenly, Mr. George Stanley, aged 56 years. Mrs. Mary Corning, wife of Mr. Ezra Corning, aged 42.

## For the Christian Secretary.

*Jesus Christ the same yesterday, and to day, and forever.*  
Justice was injured, man had sinn'd—must die,  
Earth was in ruins, mercy pled in vain,  
Such was the love of Christ that from on high  
Upon the wings of love, to earth he came,  
Salvation brought, and died on Calvary.

Conqueror of death, he rises from the grave,  
High in the heavens he lives and reigns again,  
Repenting sinners he still deigns to save;  
Jesus *once* loved them,—he is still the same:  
Sure then he'll free them from the power of sin,  
Take them from earth to live and reign with him.

F.

## STAR IN THE EAST.

Hail the blest morn when the great Mediator,  
Down from the regions of glory descends;  
Shepherds go worship the babe in the manger,  
Lo! for his guard the bright angels attend.

## CHORUS.

Kindest and best of the sons of the morning,  
Dawn on our darkness and lend us thine aid;  
Star in the East, the horizon adorning,  
Guide where our infant Redeemer is laid.

Cold on his cradle the dew drops are shining,  
Low lies his head with the beasts of the stall,  
Angels adore him with slumbers reclining,  
Maker and monarch and Saviour of all.

Kindest and best of the sons of the morning.

Say shall we yield him in costly devotion,  
Odours of Eden, or offerings divine,  
Gems from the mountains, and pearls from the ocean,  
Myrrh from the forest, and gold from the mine.

Kindest and best of the sons of the morning.

Vainly we offer each ample oblation,  
Vainly for gold would his favour secure,  
Richer by far is the heart's adoration,  
Dearest to God are the prayers of the poor.

Kindest and best of the sons of the morning.

## SUMMARY.

We understand a naval force is soon to be fitted out by our government, for the purpose of suppressing the piracies in the West Indies.

Papers have been received from Nassau, N. P. stating that Capt. Godfrey, of the ship Tyne, had succeeded, assisted by the schooner Speedwell, in capturing six vessels from the Pirates on the coast of Cuba, with 17 pirates on board. Thirty or forty pirates were supposed to have been killed and wounded—a number reached the shore, 22 of whom were taken by the Spanish troops. Three of the English seamen were wounded, but none killed.

We learn that Capt. Sabine, who arrived here yesterday in the British sloop of war Pheasant, is the same gentleman who accompanied Captain Parry in his voyage to the North Pole last year. He has since been making experiments and astronomical observations in low latitudes, for the purpose of comparing them with those he made in the higher. We are informed that he has the identical two clocks that Capt. Cook carried with him in his celebrated voyage round the world. *N. Y. Ev. Post.*

It appears that the Bangor Bank have, since July last, reduced their circulation from 130,000 to 75,000 dollars, and have resumed specie payments. It is also stated that they have in the City Bank of Boston a clear deposit of 40,000 dollars, and can pursue their business for the future, with entire security to the public.

**LINCOLN & EDMANDS**, No. 53 Cornhill, Boston, have just published an edition of the New Testament, in which the proper names, and many other words are divided into syllables, and accented agreeably to Walker's Dictionary and Key. By **ISRAEL ALGER**, A. M. Instructor of Youth in Boston. The Testament may also be obtained of Rev. E. CUSHMAN, Hartford. Price, 44 cts. half bound—50 cts. sheep—62 cts. fine.

## RECOMMENDATIONS.

*Report of the Committee appointed by "The Associated Instructors of Youth in the city of Boston and elsewhere, to examine "The Pronouncing Testament," signed by Mr. Payson, Principal of the Franklin English Grammar School, Nassau Street, Boston.*

The Committee appointed at the last monthly meeting of the Association, to examine and report their opinion of the merits of an edition of the New Testament, entitled, "The Pronouncing Testament," have attended to the service assigned them; and have great pleasure in expressing to the Association, that they consider this attempt of Mr. Alger to apply the principles of Mr. Walker, and the marks and characters used by Mr. Perry, and other Lexicographers, for designating the various sounds of the vowels and consonants, to the proper names, and many other words in the sacred Scriptures, as highly laudable, and calculated greatly to aid children and others in acquiring a correct pronunciation of such words; and that his success has been much greater than could reasonably have been expected in a first edition.

Respectfully submitted by your Committee.

**THOMAS PAYSON**, Chairman.  
Boston, Aug. 21, 1822.

At a regular meeting of "The Associated Instructors of Youth in the city of Boston, and elsewhere," holden Sept. 25, 1822, the preceding Report was read and accepted.

A true copy.

Attest **JAMES ROBINSON**, Secretary. A. I. Y.  
*From Mr. Kelly, Principal of the Mayhew Grammar School, Boston.*

Mr. Alger, Sir,  
I have examined with attention the "Pronouncing Testament," and freely give it as my opinion, that the dividing into syllables the proper names, and other words difficult to pronounce correctly, and the representing the vowel sounds by significant characters, must greatly facilitate the reading of the Bible, and promote a correct and just pronunciation. The use of this copy of the New Testament in families will establish good habits, as well as guard against bad ones, which the illiterate are too apt to contract in reading the Scriptures. This book may be considered a very correct and useful School book, and entitled to the full approbation of the public.

Yours, &c. **HALL J. KELLEY.**

Boston city, Oct. 30, 1822.

*From Mr. Andrews, Principal of the Public English Grammar School in Derne Street, Boston.*

Boston, Oct. 29, 1822.

Mr. Alger, Sir, I have perused the "Pronouncing Testament," and for the use of schools, I think it superior to any that has come under my consideration;—in my opinion it will greatly facilitate the pronunciation of our language, and save much labour both to the pupil and instructor; and I have no doubt that it will meet with the liberal patronage of a discerning public.

Yours, &c. **ABRAHAM ANDREWS.**

*From Mr. Foster, a Teacher of Youth in Boston.*

Boston, Oct. 1822.

Mr. Alger, Sir, I have perused, with some attention the "Pronouncing Testament," and am decidedly of the opinion that it has advantages over every work of the kind. It facilitates the right pronunciation of the Scripture proper names, and will, no doubt, be justly appreciated by a discerning public. It renders an essential service to Youth, and needs but an extensive circulation, to be universally approved, and recommended to the use of schools generally.

Respectfully yours, **JOHN FOSTER, Jr.**

*The Rev. Mr. BENEDICT, of Pawtucket, R. I. writes to the Publishers thus:*

"Messrs. Lincoln & Edmands, I have examined your 'Pronouncing Testament.' Mr. Alger certainly deserves great credit for his device, and for his wise and profitable application of Walker's rules of Orthoepey to this *every day* Book; and if he carries his plan through the whole of the scriptures, he will do a great service to the christian, as well as literary public." 4weow